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THE OLD UNITARIAN FAMILIES

STRENGTH AND RENEWAL

By H. L. Short

HOW old are the "old Unitarian families?" Their names are household words with us. Some are known chiefly in one congregation only, with which they have been identified generation after generation; others have taken a leading part in denominational affairs and in the government of the colleges, and are as closely and honourably associated with Unitarianism as, for example, the Cadburys and Frys are with the Society of Friends. Some of these families are happily still with us; others have died out or broken the connection. In 1900 the annual report of Manchester College was lamenting that they were ceasing to send sons into the ministry. A recent front page article in *The Inquirer*, on July 11, entitled "Domestic Revolutions," noted that certain social changes have taken place in our congregations in the last twenty-five years; one such change is that new persons and new families have come forward.

Puritanism and Rationalism

We usually take it for granted that the old families are as old as the congregations themselves, and are of 17th century Puritan origin. The economic historians tell us that the Puritan virtues of thrift and hard work led to success in commerce, industry and the professions; that the Test Act shut the children of the Puritans out of public and national service, and so turned them to the business and professional world, in which they became pre-eminent; that the same Act shut them out of the universities and compelled them to set up their enterprising Dissenting academies. The ecclesiastical historians tell us that Calvinism became more and more moderate by its own inherent rationalism and by the influence of Socinianism and other ideas, turning into Arianism and then Unitarianism by about 1770. We assume that it is the same people and their children and grandchildren who are concerned throughout, and that it is only in recent years that the family succession has faltered.

New Men

Some of the old Unitarian families can indeed trace their ancestry back to the Puritan beginnings. The Monks family of Warrington, the Holts of Liverpool, the Worthingtons, Darbyshires and Heywoods of Manchester are examples that come to mind. But other old families, equally prominent, are not of such Puritan origin and came as newcomers in the early 18th century. From 1700 the great expansion of England's overseas trade greatly stimulated the nation's economic life. There were increased opportunities for enterprising young men, and they made their way to the commercial and industrial centres from the country districts and from Scotland and Wales. They attached themselves to the Dissenting congregations, often marrying the daughters of the founders and in a generation or so taking the lead. It was not so much that Dissenters became successful in business, as that men beginning a business career became Dissenters. The founder of the Unitarian Greg family left Scotland in 1715; the first Rathbone came to Liverpool from rural Cheshire about the same time; the first Brocklehurst came to Macclesfield in 1709; the M'Connels are of Scottish origin at this period, and according to T. S. Ashton, in *The Industrial Revolution, 1760-1830*, Chowbent in Lancashire was a kind of distributing centre for Scotsmen seeking openings in the textile industry.

The Continuing Process

Naturally new blood meant new ideas. These newcomers had no sentimental attachment to the religious past. They were attracted to whatever was new, enterprising, individual, rational. Old-fashioned Presbyterianism, whose chief object was to reform the worship and government of the Church of England, and which therefore had lost much of its reason for existence after 1662, had become merely the more respectable wing of Dissent; the newcomers gave it a more radical basis and a new lease of life. The so-called Rational Dissenters of the second half of the 18th century are largely of this type and origin, and from 1760 onwards there were conflicts in many congregations between the conservatives and the radicals, between the orthodox Dissenters and the Unitarians. In explaining them, social changes, as well as theological development, must be taken into account.

In this way new shoots were grafted on to the old stock. The process did not cease. New families continued to come forward. Our history has been told too much in terms of the ministers; a study of the laity, and the rise to leadership of new men and new families, would be a profitable undertaking. Sometimes new blood came from missionary labours of such men as Richard Wright, Joseph Cooke and Joseph Barker, who often founded new churches which later amalgamated with the older congregations. The present congregations at Rochdale and Macclesfield are descended almost entirely from the younger partner of such

amalgamations, which thus saved an older cause from extinction. Sometimes new blood came from political causes, as when liberal-minded Germans migrated from the Rhineland when Prussia began to dominate the German Confederation.

A Story of People

Unitarian history, after all, is the story of Unitarian people, not just of Unitarian ideas; and a body of people continues through the years not only by natural descent from fathers to sons, but by a constant infusion of new blood. The old Unitarian families do not all date back to the very beginning of our churches, but came in at various dates, often rising quickly to leadership because as newcomers they brought new energy. Some of the most prominent and useful to-day may be only one or two generations old amongst us, but are so well established that they think they must always have been in the lead.

It is urgent that in every generation we shall continue to graft new shoots upon the old stock.

(I am anxious to gather evidence about the origins of the "old Unitarian families," of whatever date, and should be grateful for information sent to me at Manchester College, Oxford. The honourable history of our laity is still to be written.)

A PROBLEM TO SOLVE

(Contributed)

RECENT discussions in the columns of this journal suggest that some people feel that the Unitarian and Free Christian Churches are not making an adequate contribution to the turbulent controversies of the day. The sales of such books as *A Free Religious Faith*, as Dr. Mortimer Rowe has pointed out, go to disprove the doubts of some liberals on this issue; but there is one aspect, perhaps, from which critics may feel themselves to be justified. Theoretical thinkers are often those who lay the foundations for practical progress; and yet theoretical thought is never easy work for busy men. *The Times Literary Supplement* recently, in the course of an article discussing the work of the late H. J. Laski, remarked that "he wrote and spoke and taught so much that he never gave himself time to find a permanent resting-place for his ideas, or to bring the vast unco-ordinated mass of his knowledge under a single roof."

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And this may be a criticism that applies to liberal thinkers in other fields. The Unitarian and Free Christian Churches have secured the allegiance of many distinguished men of undoubted power of original thought on the basic problems of religion and life. Yet these men are often so driven by the day-to-day work of administration, preaching, attending committee meetings, and so on, that they must find it difficult to do the original work of theological scholarship on which the future of religion must largely depend. Readers have lately had, from the pen of the Rev. L. A. Garrard, an excellent booklet, *The Gospels To-day* (Lindsey Press; 1s. 6d.), which exemplifies, on a comparatively small scale, what might helpfully be done at far greater length, did the churches of the General Assembly possess men with the leisure to absorb scholarship and apply it to the major theological issues.

At the present time, after all, the tradition of liberalism in theology seems to be almost going by default. A recent volume by an American scholar, *Interpreting Theology*, 1918-1952 (S.C.M. Press; 10s. 6d.), must make believers in the value of a free religion feel a little perturbed. The author, Dr. D. D. Williams, analyses the work of theologians of many schools, on both sides of the Atlantic, but finds little to be said on the liberal side. "Three things," he remarks, "can be asked of any Christian theology. It must preserve and express the message of the gospel. It should interpret the faith in a way which brings Christian belief into some kind of intelligible order with human knowledge and experience. Finally, it should give an account of how faith may be presented to the unbeliever so that the way is opened for him to understand how it is related to his own experience."

Dr. Williams would appear to claim that the fashionable theology of Karl Barth makes an impressive contribution under the first two of these heads. To impartial critics it will probably seem to fail lamentably under the third. To present faith rationally to the unbeliever is surely a valuable function of Unitarianism; but in order that this may be effectively done the overburdened ministry needs time to think, leisure to set down the results of that thought, and opportunity to see those results of thought published in a form which will have an appeal to the intelligent layfolk who make up the bulk of liberal congregations. These problems are very difficult to solve; but they will have to be solved somehow within the next few years if a long-standing tradition of solid, stimulating scholarship is not to be allowed to decay.

CHRISTIAN DOCTRINES RE-CONSIDERED

2. Salvation and the Sacraments

By Sidney Spencer

THROUGH the centuries Christianity has assumed a bewildering variety of forms. These forms may be classified under certain main types. We have to-day Unitarians and Trinitarians, Fundamentalists and Modernists, Evangelicals and Catholics. With the Catholic type, which covers a large section of the Church of England and the "Orthodox" Church of Eastern Europe as well as the Church of Rome, the greatest possible emphasis is laid on certain ceremonies known as "Sacraments," which are, in effect, for the Catholic the centre of his religion.

What is a sacrament? It is a ceremony related in some way to our inner experience. The Roman Catholic catechism says it is "an outward sign of an inward grace ordained by Jesus Christ, by which grace is given to our souls." Through the sacraments (it is claimed) the work of Christ, begun in the days of his flesh, continues still. It is a means whereby his love and power enters into our souls to enable us to attain that higher condition of being, that union with the stream of divine life, which is known as "Salvation."

Is this claim justified? Is it possible for an inner and spiritual result to be achieved through an outer and material form? Can the ceremony of Baptism or Communion become a means whereby the divine life and love are poured into our souls? The contention is sometimes made that such a thing is impossible on the face of it. The religious life is the inward life of the spirit: rites can have no place in that life. What makes us one with God is the inner giving of ourselves in faith and love, not any laying on of hands, sprinkling with water, eating of bread or drinking of wine. It is certainly true that religion in its higher expression is the inner life of the spirit; no outer form is essential to it. No outer form can of itself convey to us the grace of God. Yet religion has

expressed itself through the centuries in outer forms. Men have built temples, mosques, churches for the worship of God. They have used external means to express their worship, singing hymns of praise, offering prayers through the use of spoken words, kneeling and bowing their heads in prayer.

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These things are outer forms for the expression of the life of the spirit. They may be means of grace whereby we are helped in our devotion to God. No doubt it is possible to dispense with all such means of grace and to worship God inwardly without the use of words. In a poem, "The Mystic's Christmas," Whittier speaks of a monk for whom the observance of Christmas had no meaning:

> "Beyond the things of sense,
> Beyond occasions and events,
> I know through God's exceeding grace
> Release from form and time and place....
> The outward symbols disappear
> From him whose inward sight is clear."

There are very few men in any age who can truly make that claim; there are very few whose inward sight is so clear that they have no need of outward symbols; there are very few whose inward life is so highly developed that they can enter into communion with God as readily in the street as in church.

It is part of the teaching of Christianity that we live in a "sacramental universe." God, as we have learned to see, is everywhere present in heaven and earth. "Every atom is His Throne." The Infinite is revealed in the finite; the Eternal in the things of time. But that does not imply that the Infinite is revealed equally in all that is finite, that the Eternal manifests itself with the same fulness and clearness in all experiences and all events. The world is a sacramental world which reveals the presence of God, but that does not mean that the world has everywhere the same quality and value and significance. It is fitting therefore that religion should have its own means of grace, its own symbols, its own sacraments.

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It is true that there is inevitable danger in such things. Indeed, it is a perpetual danger of religion that the form shall be exalted above the spirit, that the symbol shall be regarded as having a value and an efficacy in itself. We see this tendency at work in the Pharisees. For them, religion was expressed in an elaborate system of ceremonial laws which were looked upon as sacred in themselves. The Sabbath, instituted as a means of grace, had become a tyranny. Consequently Jesus was thrown into conflict with the Pharisees. He broke the letter of the Law, and asserted the freedom of the spirit. Therefore they condemned him.

The sacramental system of the Catholic Church rests, in one aspect, on the very principle against which Jesus strove. Take the sacrament of Baptism. It was adopted in the primitive Church as a symbol of repentance and forgiveness, as it was for John the Baptist. It was "an outward sign of inward grace," a mark of the profound and revolutionary difference made to a man's life by his acceptance of the religion of Christ. For Paul it is a symbol of union with Christ in his death and in his rising out of death. Through pagan influence, however, it underwent a fundamental change of meaning. It has been said that Baptism "brings with it the incarnational presence of Christ into the person being baptized." Without Baptism, a Catholic writer declares, no one can enter into the Kingdom of God. Through Baptism, Catholics hold, infants are cleansed from the stain of original sin. The baptismal service for young children was unknown to Jesus and the early Church. Yet it has a real value as a sacrament. By sprinkling water on a child we cannot hope to change its nature. Water is the symbol of inner purification, a symbol of the cleansing of the soul from the power of self by which alone the divine Life and Power can possess it. When we baptize a child, we express in a symbol the fact that it is born into the world in order that it may be born of God—in order that it may be reborn into the life of God, as Jesus himself was reborn when the Spirit entered into him on the banks of Jordan. To those who participate in a Baptismal Service with real understanding, just because it is a symbol, it becomes an inspiration and a means of grace.

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For Catholics the supreme sacrament is the Eucharist. The most extreme claims are made regarding the significance of the ceremony. It is held that the bread and wine on the altar are miraculously transformed into the body and blood and living personality of Jesus. Actually this seems to me a strange perversion. We are told that Jesus in his final meal "took bread and broke it and said: 'This is my body.'" That is a piece of evident symbolism. Jesus knew that his death was at hand; he sought to prepare the disciples and to bring them to share the spirit of his sacrifice. It is unlikely that Jesus intended to establish a permanent rite. The rite was established by the early Church. That is no reason why it should be discarded. Through its symbolism it has a profound and enduring value. It brings before us the story of the Cross; it helps us to lay hold on the self-giving love through which Jesus died, to break down the separateness which isolates us from the fellowship of Jesus, to realize our living union with him and with all who share his spirit. What matters is not the rite itself, but the truth which it enshrines. Catholics distort the significance of the Lord's Supper with their magical sacramentalism. Yet, whether we feel its value as a sacrament or not, it is surely true that it embodies the central truth of Christianity. It represents that outpouring of the love of Christ which is the secret of his life and death and exaltation—and which for all of us is the secret of life. It represents the spirit which makes him one with God, the spirit which, as it enters into us, lifts us out of ourselves to share his union with the Father, the spirit which is the one living and abiding power whereby we can be redeemed and saved.

COMMENT

The Lure of the Clerical Collar

FOR the last year and a half I have been free from the searching and inquisitive gaze which a great number of elderly ladies are in the habit of casting on a minister they have never seen before. The ordinary lay collar, at least when worn by me, seems to have no attractive power so far as they are concerned; but having once again taken to wearing a clerical collar, the ogling, or whatever it is, has been resumed. Some years ago I remarked to a lady of my acquaintance this strange allure that the clerical collar seems to possess under certain circumstances; and I said that at times I felt a strong inclination to wink while being so inspected, to see the reaction. She laughed, and said: "That's just what our vicar says: only, he *does* wink at them."

St. Bernard of Clairvaux

GREATLY daring, I decided that last Sunday I would preach on St. Bernard of Clairvaux, and his significance for us of the 20th century: and I was pleasantly gratified to hear from two or three that they appreciated my action. After all, there are one or two respects in which St. Bernard is nearer to us than some of the founders of the Reformation. I do not suggest, of course, that he was in any respect a liberal Christian; his persecution of Abelard and Arnold of Brescia were bitter and sustained. In all that he was no wiser than the rest of his contemporaries. But we should not forget that it was St. Bernard who rediscovered for humanity the historical Jesus. Jesus had become in the Middle Ages so much the Presence in the Eucharist and the Second Person in the Trinity, that his life and teaching were overlooked. Bernard brought men's minds back to the human Jesus, emphasizing particularly, and illustrating in his own private life, the qualities of love and humility. Moreover, although a devoted son of the Church, Bernard was a mystic who never lost touch with solid ground, insisting always that all religious convictions

and feelings should be subjected to the test of moral experience. There are, indeed, certain historic links which connect religious liberalism directly with the experiential Christianity of Bernard of Clairvaux, by-passing the great Reformers. It is fitting, too, to remember the mere head of a monastery, who by reason of his high moral and Christian character could rebuke archbishops and popes and temporal rulers; and become the moral head of Christendom.

What's in a Name?

THE American Geographical Society has done well to call its new maps and summary of the world food situation a "study in human starvation"; for such a startling title, strictly in line with facts, will bring the essential situation to the notice of "the man in the street" far more effectively than if it were published as just one more study of the world's food supply. The important aspect of this study, after all, is that at present there is not enough food to go round. It appears that in Europe only Portugal, Spain, Italy and East Germany lack adequate food, whilst in Asia only Kashmir, Nepal, Tibet, Siam, Cambodia and Formosa have sufficient. In America, Canada, the U.S.A., Uruquay, Paraquay and two-thirds of Argentine have enough, as have Australia and New Zealand. In Africa, only Somaliland and Portuguese Africa have adequate diets.

Obviously population density is not the only cause of inadequate food supplies. The deadening effect of tradition, religious taboos and sheer ignorance are in very many cases just as important.

There is thus no single solution applicable in the case of all countries. "But," says Dr. May, the director responsible for the study, "there can be only one single reaction to the sad facts revealed in our study; the determination to do something about it."

Garden Cities

ABOUT twenty-seven years ago I was visiting some friends who lived about twenty miles from London. I took with me some books of views of one or two overseas cities that I knew they would like to see. My hostess was engrossed in reading the introduction to one of them, and then she looked up, and read one or two sentences aloud. "Christchurch is, then, in every respect a true Garden City." "Is it, indeed?" said my friend, "God help it!" The exclaimation rather puzzled me at the time, and afterwards, thinking about it, the puzzlement remained. This morning, however, the heading of an article in my paper, marking the jubilee of the foundation of Letchworth, "Town of Cranks," seems to give some sort of explanation of my friend's disgust. The idea of the town itself, with its green verges and shady avenues, its interior common and outer green belt, its ordered building scheme and its real community spirit, seems to me to embody most of the things that are to be desired in a town in which people both live and work; and the creation of Ebenezer Howard, the disinterested founder, stands as the great memorial of a pioneer town-planner before the days of town-planning had arrived.

Apparently, however, the idea was largely regarded as "cranky" half a century ago, and the idea attracted to the town people who had a perchant for crankiness; people, for example, who went about with no socks or stockings, and even wore no hats. One early resident remembers being hooted in the City half a century ago, for daring to appear in the street without a hat. It is only such milestones that remind us how very conservative the average Englishman was half a century ago.

It is unfortunate that the Garden City holds out no hope of the solution of the problems that confront great centres of population. Three per cent of England and Wales is covered by towns and villages and factories; but were the towns to be rebuilt on the lines of Letchworth, that percentage would be more than tripled. Great cities or "conurbations" have come to stay and must be accepted as a fact. *Commentator.*

EAST AND WEST

By Arthur Peacock

PANDIT NEHRU has said that the ferment of present day Asia is the ferment of "minds in movement"; of minds that are "changing and shaking." Aware of this, and of the urgent need for Western minds to understand what that emergence means, a group of Quakers have prepared a 79 pp. report hoping that it may prove a helpful contribution towards the task of bringing about relationships between East and West that will be built on sure and hopeful foundations.

Minds in Movement (Gollancz, 2s. 6d.) is submitted in the first place to Friends in this country and America but its contents merit careful study and reflection by men and women everywhere and by Christian people in especial.

Hallam Tennyson, who edits the report, knows India well and presents a reasoned analysis of the existing situation. The study opens with outline of the historical background of Modern Asia, an understanding of which is vital to the study of the particular problems that are a real challenge now.

We are reminded that Asia is the home of every single surviving religion and that good relations will not be fostered by maintenance of the kind of religious imperialism which suggests that the spiritual heritage of the West is due to a peculiar faculty with which the Almighty has endowed it. Similarly, in offering economic aid to Asia tensions will not be lessened if the approach is made in the spirit of Western superiority. It is a real partnership that is required; a partnership wholly mindful of South-East Asia's needs and the justice of the demand for freedom that she is making.

In this respect there is need for a new approach and a spirit of understanding on both sides for "if Asia needs the Christian humanism of the West, the West needs the spiritual insights of Asia. Neither should ignore the challenge with which the other presents it."

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The report stresses that while economic help from the West is essential if Asia is to raise the standard of its peoples' lives, Asia must be allowed to work out her own salvation. There must be no attempt to impose; only an endeavour to help. Asia, to-day, cannot afford to be patient. The problems facing her peoples are urgent. They have seen the social revolution achieved by the Soviet Union in Russian Central Asia. Places like Samarkand and Tashkent have reached a standard of life comparable with that of European Asia. The revolution has been achieved within thirty years. It gives rise to searching questions. "Can democracy achieve as much in a similar period of time?" "Can democracy get rid of apathy and corruption with the speed that the new China accomplished it?" "Is it possible for democracy to arouse the enthusiasm that will combine the quick transformation of Asia's economy with an inspired purposefulness in its application and use?"

These are important questions but they are only three among many. Here are two more no less significant. Asian culture has many beauties to reveal to the sympathetic Westerner; Japanese interior decoration; Indian arts and crafts; the superlative art of China; the leisurely generosity and care with which the Asian treats his guests. "Could not such things be as liberating an experience for the industrialized Westerner as is the Western way of life which he expects the Asian to imbibe with such beautiful results?" And again, "Is one half of mankind really prepared to spend on war preparation several times the amount needed to save the other half from starvation?"

That, surely, is the most crucial question of all and it is a good thing that Hallam Tennyson and his colleagues seek to focus Christian opinion upon it.

The report stresses a conclusion shared by our own Unitarian document "Men and Women in Society; a study of the social implications of a free religious faith." It is that *a priori* to any solution of the problems is the realization that "only from acknowledging our common Fatherhood in God can come the realization that we are as members of one another."

As is to be expected many pages in this report are devoted to a consideration of Asia's economic needs and of effective methods by which the fight against its appalling poverty can be effectively waged. There is emphasis too upon the importance of proper teaching in the West concerning the Oriental contribution to world civilization. Much more needs to be learned about the co-operation of civilizations; of the techniques and spiritual insights on which Western civilization is based but which were independently discovered and directly contributed by India and China.

Such knowledge is essential if we are to be citizens of one world. And Christian people at this time can make a real contribution to that goal by striving to create the moral and mental climate in which there may be a truly spiritual advance towards it. *Minds in Movement* can be a real help in this regard for it places soberly and sensibly before us the conflicting issues that must be faced. We owe a debt to the Friends who are its authors, both for the careful presentation of facts and for the excellent bibliography which will prove of immense help to those who want to go more deeply into the matter.

It would be encouraging if we could feel that Christians everywhere are ready to give endorsement for the final hope that the report expresses—"that a new kind of creative sympathy may grow up between the adherents of the world's different faiths."

"Not a new synthetic religion, intellectually conceived, but a genuine passion to understand, to work together, to speak in unity to the common condition of the modern world. An ecumenical movement, in fact, in which the participating faiths, while not sacrificing any of their own tradition yet achieve that deepening power that comes from fellowship."

Unitarians were among the pioneers to work for fellowship through religion. Among other things this report shows the opportunities in this field now. It should stir us as a community not to fall back from the helm of this activity for "openness and humility between the different faiths may be the new sign for which the world is seeking."

ENGLISH, AN INTERNATIONAL LANGUAGE

CAN the English language ever be international? Dr. Mario Pei who wrote a fascinating study of language in his "The Story of Language," continues his study in a new book, "The Story of English" (Allen and Unwin, 21s.). With a unique range of learning and an equally unique humanity in the use of it he discusses the development of the English language and speculates upon its future.

In a Gallop Poll conducted in Sweden eighty-five per cent. of all Swedes wished to learn English. The Finns read English almost as readily as their native language. In Ireland, it is stated, it is necessary to affirm in English on notice boards, "Cut the last tie with England, the language! Use Irish!"

There are many other facts which suggest that English as an international language is spreading, but there is much opposition to it. The bland assumption of those who speak English that what is good for them can be good for others as well can stir the wrath of peoples of other languages. No one knows what the international language of the future will be.

E.G.L.

Man's Dilemma

A totally different book with a message for all students of modern trends and problems is Lord Boyd-Orr's *The White Man's Dilemma* (Allen and Unwin, 9s. 6d.). The great authority on food problems here offers wise counsel on the subject of a World Food Board; on the dangers of diminishing land areas and a rising population. He deals in authoritative fashion with a fundamental matter which can only be solved on a world-basis. This is a book that will command a very wide public because it is a warning we dare not ignore.

COLLECTIVE INSECURITY

By G. Randall Jones

ABOUT a year ago, a house near where I live caught fire and was burned to the ground. Now, a new house has been built on the site, following closely the plan and pattern of the old house. But with one significant difference. The new house has a tiled roof. The old house had a thatched roof.

Thatch, though picturesque, is inflammable. But the people who might be expected to know most about the risk of fire are the underwriters of fire insurance companies. Some while ago, the Board of Fire Underwriters in U.S.A. made a survey of all fires which had occurred in their territories during recent years. They found that, in proportion to the total number of houses involved, more fires occurred in brick houses than in those constructed entirely of timber. In view of this, it would not surprise me to learn that fires in houses with thatched roofs were less common than in those with tiled roofs, despite the higher premiums charged for the insurance of such houses.

The reason is simple. The folk who live in timber houses, or in houses with thatched roofs, know that they are surrounded by inflammable material. Therefore, they are always on their guard. They take precautions. But the people in brick-and-tile houses trust to the security of their brick walls and tile roofs. Lulled by a sense of security, they grow careless. One day a lighted match is dropped, or an old electric cable which ought to have been replaced fuses, or the heating apparatus is forced beyond its capacity, or some other act of thoughtlessness occurs. In a moment, the security of the brick-and-tile house is seen to be a delusion, the alarm bell sends out its summons, and the Fire Brigade is hurrying to a disaster which might never have occurred in a timber-and-thatch house.

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What am I trying to prove? Am I trying to argue that a timber-and-thatch house is safer than one built of brick or stone? No, not exactly. I am simply stressing the fact that, in the last analysis, the safety of the house depends on the inhabitants of the house. The quality of the material of which the house is built is not unimportant, but the quality of the people inside the house is all important.

By all means let us use the best possible materials in the construction of our houses, thereby making the margin of safety as large as possible. But, in all our calculations, there is one factor which we dare not leave out of account. The vital factor is the human factor.

The human factor warns people who live in glass houses not to throw stones. The human factor urges folk in timber-and-thatch houses to be on their guard against fire. The human factor tells the owner of the ancient motor car not to exceed the speed which will enable his low-power brakes to pull him up in any emergency. The human factor causes people with delicate constitutions to live within their reserves of strength, so that very often they reach a ripe old age and outlast their more robust contemporaries. The human factor is always upsetting our calculations and bringing about the most unexpected results.

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Let us thank God for the human factor and for the unexpected result which it brings about. As things are nowadays, we need a few unexpected results. A superficial examination of the world to-day scarcely encourages the hope that the world is getting better and better. Even those who once boldly proclaimed their faith in "the progress of mankind onwards and upwards for ever" seem strangely apologetic, as though speaking with tongue in cheek. The robust optimism of Victorian days has been dimmed, and the prophets of disaster are in the ascendant. But perhaps the prophets of disaster have made insufficient allowance for the element of the unexpected.

"If hopes were dupes, fears may be liars." And therefore, I remain an unrepentant optimist. I do not say that the progress of mankind is inevitable—all I say is that it is probable. I do not say that the frail house of our Western Civiliza-

tion *cannot* be overwhelmed and go down in a holocaust of flame and fury—all I say is that I do not think this will happen. I allow for the human factor—or, to speak more accurately, for the Spirit of the Living God who is constantly striving with the spirit of man. Taking this into consideration, I believe that the future will be better than the past. Not inevitable progress, but probable progress. I doubt if our Victorian grandparents meant more than this when they asserted their faith in "the progress of mankind onward and upward for ever."

So far as housing is concerned, it is best to live in a well-built and fire-proof house. The next best thing is to live in a house which is not fire-proof, and be fully aware of the fact that it is not fire-proof. The really disastrous thing is to live in a house which is not fire-proof, and be unaware of the risk you are running.

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So far as the nations are concerned, it is best that they should live under a system of collective security, where international law would have power and authority to prevent all aggression. The next best thing is that they should live under a system of collective insecurity, and be fully aware of their insecurity. The really disastrous thing would be for them to mistake collective insecurity for collective security.

The events of the last three years in Korea show that aggression can be checked, but only at tremendous cost. Whilst it is being checked, the land whereon the issue is decided becomes a ruin. From the point of view of the Koreans, such a system can hardly be described as collective security—as they look around on their shattered buildings, I imagine they would be inclined to call it collective insecurity. But so long as we recognize that it is collective insecurity, we can do something about it.

When one house catches fire, the dwellers in adjoining houses do not say: "It can't happen here." On the contrary, they say: "It can happen here, but we will take all possible precautions to see that it doesn't happen." The outstanding fact in the international situation to-day is that we are living in the timber-and-thatch houses of collective insecurity. Any day, one of these houses may go up in flames, as happened in Korea. But this fact, though terrible, is no reason for despair. We can learn from the past, and do better in the future.

History never repeats itself exactly, but the events of recent years abound in lessons of warning and encouragement. As we strive to build up a system of collective security, let us keep our heads, our wits, our common sense, and our faith in the Spirit of the Living God who leads us onward and upward. The word of the Lord to this generation, as to every generation, is: "Be ye also ready." I believe that if we are ready, able and willing to act when the call of danger comes, the timber-and-thatch civilization of the present day will continue to shelter us in reasonable safety until the better and more soundly constructed civilization of the future is established.

IT OCCURRED TO ME

By Muriel Hilton

THE novels of Claude Houghton have a flavour of their own. Some people might class them roughly into that category known as psychological thrillers, but there is more to them than a cleverly worked out plot with sustained suspense. Claude Houghton is a serious writer and in his books, through finely drawn characters we feel the conflicts of life itself and the truths that are thereby revealed. His books stir the imagination and quicken the reader's understanding of the strange quirks, the heights and depths of human nature. His writing shows a keen observation, and I find it requires great strength of mind to lay down one of his novels once having started.

In his latest novel *The Enigma of Conrad Stone* the interest is captivated from the first two pages and does not flag at any time. Here is a well-known criminologist who has a deep understanding of those who find it difficult to keep along the paths laid down by society. They are in conflict with themselves and the world in which they are born. Conrad Stone, the criminologist who holds the private papers of many of these characters is found gassed, and the verdict is suicide whilst the mind is unbalanced. Those who knew him best do not believe that he was the kind of man to erase himself from life, and the untangling of the mystery, the revelation of the hidden depths of human nature make it an unusual and fascinating study. And there are certain values and comments on the modern scene which add to the significance of the novel. For instance, the main character had a theory about the Emotionally Unemployed which is one of the major problems of to-day. Modern life does not provide man with deep satisfaction in his work. The machine tool has made the craftsman superfluous; there is a serious lack of responsible work or occupations which provide opportunity for creative expression. Boredom, the feeling of impotence, has led to the demand for more and more violent excitements—bigger and more brutal thrills. And this comment is of interest to those who believe in religion. He says that the only people who are not Emotionally Unemployed are the saints, the artists and the lone wolf diamond thieves!

★

Whilst reading Dr. Seaver's biography of Sir Francis Younghusband it occurred to me that there was a similarity between this explorer and Laurens van de Post who wrote *Journey into the Interior*. Both men were explorers and mystics—men who achieved an unusual balance between the active and contemplative in their nature.

Younghusband writes about it in this way. "When I first started travelling it was the outward aspect of the world that interested me. Now it was the inner character and motive. I wanted to discover the deepest springs of life, to get behind the outward appearance and find the reality which underlies it, as we try to find the real man behind his surface looks."

His outer and inner explorations led him to many adventures and to many conclusions and many of these have been discovered by those who have not travelled very far in the matter of miles. The mystical experience which transformed his life can be the experience of those who inhabit a very small space. His most remarkable mystical experience occurred under the stars during a night in the open in Tibet. He was feeling happy because he had successfully completed his arduous work in Tibet and he became as it were transfigured and felt as if he were being caught up into all the beauty and goodness and truth of the universe. "Such experiences," he writes, "are only too rare; and they but too soon are blurred in the actualities of common life. Yet it is in those fleeting moments that God is made real to us. We glimpse then the true reality of things. We penetrate beneath the outward appearance and see the spring which is welling up within. In those moments we really live. Each is worth a lifetime." And again in the same book he writes "... and such experiences occur among both men and women of every religion in every country. They are indeed the spring from which all religions have sprung. Joy was the essence of Christ's message. Hindu, Buddhist and Muslim saints have declared the same, and the Psalms are full of its expression."

We know that these convictions led to the founding of the World Congress of Faiths which owes practically everything to him. Sir Francis was sure that a new Renaissance, more glorious than any that went before it, was upon us. This is the marriage of East and West. It is good to know that we Unitarians are doing much to make that union possible.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 20, 1953

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIES
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11, Rev. G. D. FOOTE, 6.30, Mr. W. NEEDHAM
AINSWORTH, Unitarian Church, Knowsley Road, 11.15, Rev. B. GILL, 3, Rev. T. E. NUTTALL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. SYDNEY H. KNIGHT
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. DUDLEY RICHARDS
BILLINGHURST, Free Church, South Street, 11.15, no service
BIRKENHEAD, Unitarian Church, Beaseborough Road, 6.30, Rev. E. W. HILL
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11, Mrs. A. J. HEALE., 6.30, Miss HALL
BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 ——, 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. CHARLES SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. REDFERN
BRADFORD, Broadway Avenue, Harvest Festival, 2.45, Mrs. H. PICKLES, 6.30, Mr. FRED BOLT
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11,——, 6.30,——
BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. A. G. TARRANT, 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Harvest Festival, Rev. A. H. BERTLES
BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BERTLES, 6.30, Rev. J. TYSSUL DAVIES
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanual Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Service, 6.30, Rev. H. PHILLIPS
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WILLIAMSON
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. N. J. TEAPE
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS
CROWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
CORSLEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 11, Rev. E. D. EVANS
CROWTHORNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, Harvest Services, 11, 2.45 and 6.30, Rev. FRED COTTIER
DERBY, Friar Gate Unitarian Chapel, Harvest Service, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, Mr. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Supply
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, ——
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STURER
HALIFAX, Northgate End, 10.45, Miss KATE BRAMHALL, 6.30, Mrs. J. S. HALLAM
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENISON HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Mr. W. LLOYD
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. S. HALLAM
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PEVER
KIDDERMINSTER, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MONROP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Harvest Services, Rev. R. V. HOLT
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WELDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Vaneota Hill, Gernon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KNIGHALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, ——
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, ——
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SIDEVELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. D. P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. J. J. GOSNEY
LONDON, Golders Green, Hoop Lane, 11, Rev. WALTER M. LONG, 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Clarkson Place, 6.30, Rev. D. P. OSBORN
LONDON, Hampstead, Rosslyn Hill, 11, Rev. D. P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TREACHER, also 6.30, 2nd Sundays
LONDON, Hoxton Church, Upper Street, Preston Hall, 6.30, Rev. A. V. PEAT
LONDON, Islington Unitarian Church, Upper Street, Preston Hall, 6.30, Rev. A. V. PEAT
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. PEAT
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. D. P. OSBORN
LONDON, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Rev. G. E. HALE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DOMBLE
LONDON, Richmond Free Church, Cromwell Road, 11, Rev. G. E. HALE
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Harvest Service, Rev. DUDLEY RICHARDS
LONDON, Wandsworth Unitarian Church, East Hill, 11, Mr. S. R. MARTIN (Also 6.30 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Women's League Service, Mrs. POTTER
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Harvest Services, Rev. A. W. VALLANCE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Harvest Festival, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, ——
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MORLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW
NANTWICH, Old Chapel, 3, Rev. E. D. EVANS
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 ,Rev. J. H. CORAM DAVIES, 6.30, Rev. H. CRABTREE
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 11, Rev. JOHN EDMONDSON
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel. 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, Harvest Services, 10.45, Rev. T. E. NUTTALL, 3 and 6.30, Rev. B. GILL
OXFORD, Manchester College Chapel, 11.30. No Services during September
PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11, Rev. ALBERT SMITH, 3 and 6.30, Rev. A. J. LONG
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11, Rev. E. H. KERSLEY, 6.30, Supply
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, ——
RINGWOOD, Hants., The Meeting House, 11, Sunday School Anniversary, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. W. E. BROOKES
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmore Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Mr. GEOFFREY EVANS
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. C. F. SWEET
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church 6.30, Mr. J. HALLAM
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, ——, 6.30, ——
SWANSEA, Pennard Free Christian Meeting House, 11, ——
SWANSEA, Unitarian Church, High Street, 6.30, —— (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 Rev. ERIC WILD, 2.30 & 6.30, Rev. HARRY SMITH
TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KEREKI
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS
WALLASEY, Memorial Church, Manor Road, 11, Rev. EDGAR W. HILL, 6.30, Mr. G. CRAIG
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DRAKEN
WARWICK, High Street, 6.30, Mr. L. C. TUDOR
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 6.30, Mr. E. E. LAWS
WEST KIRBY, Brookfield Gardens, 11 and 6.30, ——
WHITBY, Flowergate Chapel, 6, Mrs. K. ADAMSON
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAGGS
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. TOWERS. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11. Rev. ANDREW CARMICHAEL
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JAMESON
VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. JOHN A. CRAIG

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORGAN
WELLINGTON, Unitarian Free Ch., Tinkler's Buildings, 109 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MAGNUS C. RATTRAY

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Miscellaneous

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Marriage

HELLABY — EDWARDS — On September 5 at St. Peter's Hill Congregational Church, Grantham, Rev. William Allen Meldrum Hellaby, only son of Mr. and the late Mrs. William Hellaby, late of 2 Vicarage Road, Longhulme, Manchester, to Emily Madeline, only daughter of Mr. and Mrs. T. H. Edwards, of 4 Welby Gardens, Grantham, Lincs.

General Assembly Headquarters Staff

Wanted. Assistant (shorthand typist) to Secretary. Someone keenly interested in U. and F.C. Churches is desirable. Apply by letter to the Secretary of the G.A., 14 Gordon Square, W.C.1.

NEWS REVIEW

News From The West

(From Our Western Correspondent)

Some small congregations have turned to Gift Days as a means of augmenting funds, either in addition to, or as a substitute for, the more usual Sale of Work. Gift Days this month are arranged by our congregations at Bath, Sidmouth and Taunton.

The Bath Free Church Council is backing a venture by the Moravians, who have opened a Free Church at Weston, and the Rev. Francis Terry (Unitarian Minister, Bath) has conducted two Sunday morning services at this church.

Whilst workmen are repairing the premises at Cheltenham, the Women's League has held very successful meetings at the houses of different members. A Youth Group in connection with the Cheltenham Unitarian Church has its Club Room in the basement of the Minister's house, where a new floor and staircase, given by the Chairman of the Congregation, have made the premises safe.

At Crediton, after forty years of good service, the organ gave out one Sunday evening. It has now been thoroughly repaired, at a cost of £75, which sum has been paid.

The Crewkerne Sunday School Outing to Weymouth, consisted of five coaches of scholars, parents and friends. Another very successful outing was that of the Bridport School, to Lyme Regis. A Flower Show, arranged by the Unitarians at Cullompton, attracted exhibits of a very high order. Friends from the Bridgwater Church visited Sidmouth recently, and shared tea and conversation with the members of the Sidmouth Old Meeting. The District Minister (Rev. G. Randall Jones) is taking the services at Sidmouth on Sunday, September 13, and will conduct a week-night service at Cullompton on September 29.

One of the forthcoming open discussions, arranged by the Plymouth Unitarian League, is on "Church Constitutions and Conditions of Church Membership"—a very important topic. A "Monday Club" has been started at Taunton, and two very successful meetings have been held—the first in Mrs. Webster's lovely garden, and the second on the heights of the Quantocks.

Several western churches record that they have had quite a number of visitors during the holiday period. During the same period, visiting preachers at Ilminster and Yeovil have included the Rev. A. W. Vallance, the Rev. Elspeth Vallance, and the Rev. R. Philipson.

Golders Green and Highgate: "We, the congregations of All Souls' Church, Golders Green, and Highgate Hill Unitarian Christian Church, welcome you as our Minister, and we solemnly pledge ourselves, so far as in us lieth, to walk with you in unity of spirit, in the bond of peace and with you to seek God in freedom." Such was the undertaking given when the Rev. Keith C. Treacher was installed as minister of the two churches, during the Induction Service, held in the Highgate Church, on Thursday, September 3.

It was gratifying to see such a large and representative gathering and to have the goodwill and encouragement of so many members of the larger fellowship of our churches in the London District.

The Charges to the Minister and Congregations were given by the Revs. F. Kenworthy, M.A., B.D., and J. Percival Chalk respectively. The service was conducted by the District Minister, the Rev. Wilfred Waddington, B.A., B.D.

Warrington: On Sunday, August 23, the newly created Garden of Remembrance was dedicated in the presence of a very large congregation. The Garden is situate in front of the chapel covering an area of about 12 square yards. It is surrounded by a wall 18 inches high built of "York Stone and built in the 'Dry Wall' style." The centre of the Garden is a newly laid lawn and this is surrounded by twelve Cypress trees. This is the first Garden of Remembrance for the burial of caskets to be created in the town of Warrington. The whole cost is to be met by the donations of the members of the chapel. Four Governors have been appointed who shall have full authority: The Minister of Cairo Street Chapel, the Secretary to the Congregation, the Treasurer and the Chairman of the Chapel Committee. Following the B.B.C. broadcast of the Dedication Service and the very full attention paid to it by the local press it is not at all surprising that when the Garden was opened to visitors a steady flow was experienced for the whole of the week following. It is estimated that some hundreds of people have visited the "old Chapel" and the Garden.

Brighton: Christ Church (Unitarian), New Road, Brighton, started the autumn with a happy occasion, when a Sussex Unitarian Rally was held on Saturday, September 5. The proceedings began with a service, conducted by the Rev. William Bottomley. The Women's League provided tea for the congregation, which included visitors from Ditchling, Lewes, and Hastings, and in the evening Mr. Bottomley addressed a public meeting on "Australia To-day." The Christ Church Literary Society, so successfully inaugurated in the spring, has arranged three meetings for the autumn, to be addressed by Mr. Clifford Musgrave, Director of the Royal Pavilion Estates, the Rev. R. W. Sorensen, M.P., and Mr. L. A. G. Strong.

Sidmouth: On Saturday, August 22, the members of the Old Meeting acted as hosts to the friends of the Bridgwater Congregation who were visiting Sidmouth, tea being provided in the schoolroom. Our visitors then availed themselves of the opportunity of viewing our church and Leigh Browne Room. Wednesday, September 2, was set aside as the Gift Day of the year when an appeal for £200 was launched to meet the estimated needs of the Treasurer. As the hours slowly passed our excitement and hopes mounted, as we saw our target being reached, and when at the close of our Thanksgiving Service it was announced we were within a few shillings of the £200 needed, a hasty search into purses brought forth the required amount and our thanks go to all who helped in any way to enable us to reach £202 8s.

Dover: A book chosen as a token of remembrance and signed by church members was handed to Rev. Ethel Kay personally by Mr. and Mrs. Embry when visiting Yorkshire recently. Among recent visitors to Sunday services was Mrs. J. Farmer, President of the Alliance (Women's League) in Canada.

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